

The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 6.—Vol. XIII.

MARCH 15, 1851.

Price One Penny.

EXTRACT FROM A WORK BY ELDER JOHN TAYLOR ABOUT TO BE
PUBLISHED IN FRANCE.

"Man's body to him, then, is of great importance; and if he only knew, and appreciated his privileges he might live above the temptation of Satan, the influence of corruption; subdue his lusts, overcome the world, and triumph, and enjoy the blessings of God in time, and in eternity.

The object of man's taking a body is, that through the redemption of Jesus Christ both soul and body may be exalted in the eternal world, when the earth shall be celestial, and obtain a higher exaltation than he could be capable of doing without a body. For when man was first made, he was made "a little lower than the angels." But through the atonement, and resurrection of Jesus Christ he is placed in a position to obtain an exaltation higher than angels. For, says the Apostle, "know ye not that we shall judge angels." Jesus descended below all things, that he might be raised above all things. He took upon him a body that he might die as a man; and "that through death he might destroy him that has power of death, even the devil." (Heb. ii. 14.) Having conquered death, then, in his own dominion, burst the barriers of the tomb, and ascended with his body triumphant to the right hand of God; he has accomplished a purpose which God had decreed from before the foundation of the world, and "opened the kingdom of Heaven unto all believers." Hence, man, through his obedience to the gospel, is placed in a position to be an adopted son of God, and have a legitimate right to his Father's blessings, and to possess the gift of the Holy Ghost.

And the Apostle says "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii. 2.

Thus as Jesus vanquished death, so may we: as he overcame, so may we; and if faithful, "sit with him upon his throne, as he has overcome and sat down upon the throne of his Father." Rev. iii. 21. And so man will not only be raised from degradation, but also be exalted to a seat among the intelligences that surround the throne of God. And this is one great object of our coming here and taking bodies.

Another object that we came here for and took bodies, was to propagate our species. For if it is for our benefit to come here, it is, also for the benefit of others.

Hence the first commandment given to man was to "Be fruitful and multiply, and replenish the earth." (Gen. i. 28.) And as man is an eternal being, and all his actions have a relevancy to eternity, it is necessary that he understand his position well, and thus fulfil the measure of his creation: for as he and his offspring are destined to live eternally, he is not only responsible for his own acts, but, in a great measure, for those of his children; in training their minds, regulating their morals, setting them a correct example, and teaching them correct principles, but more especially in preserving the purity of his own body. And why? because if

he abuses his body and corrupts himself he not only injures himself but his partner or associates, and entails misery incalculable upon his posterity, who are doomed to inherit the father's misery, and this not only in time, but in eternity. Hence the Lord has given laws regulating marriage, and chastity, of the strictest kind, and entailed the severest punishment upon those who in different ages have abused this sacred ordinance. For example: the curse of Sodom and Gomorrah, and the terrible judgments pronounced against those who should corrupt and defile their bodies. Let any one read Deut. xii. 13 to 30. Again, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy." (1 Cor. iii. 16, 17.) And why? because man being made a free agent over his own body, that he might exalt himself and his posterity, both in time and eternity, if he abuses that power, he not only affects himself, but unborn bodies and spirits; corrupting the world, and opening the flood-gates of vice, immorality, and estrangement from God. Hence the children of Israel were told not to intermarry with the surrounding nations, lest their seed should become corrupt, and the people turn to idolatry; which would lead to the forgetfulness of God, to an ignorance of his purposes and designs, he would lose sight of the object of his creation, and corrupt himself, and this would lead to the introduction of every other evil, as a natural consequence. But when the order of God is carried out, it places things in a lovely position. What is more amiable and pleasant than those pure, innocent, endearing affections which God has placed in the hearts of the male and female, who are united in lawful matrimony, with a love and affection, pure as the love of God, because it springs from him, and is his gift: with bodies chaste and virtuous, and an offspring, lovely, healthy, pure, innocent, and uncontaminated: confiding in each other, they live together in the fear of God, enjoying nature's gifts uncorrupted, and undefiled as the driven snow, or the chrysal stream. But how would this enjoyment be enhanced if they understood their destiny, could unravel the designs of God, and contemplate an eternal union in another state of existence, a connexion with this offspring, commenced here, to endure for ever, and

all their ties, relationships, and affections strengthened. A mother feels great delight in beholding her child, and gazing on its lovely infant form; how would her bosom swell with delight at the contemplation of that child being with her for ever. And if we only understood our position, this was the object for which we came into the world. And the object of the kingdom of God, on which I have written at length, is to reestablish all these holy principles. Chastity and purity are things of the greatest importance to the world; hence the prophet says, "Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously, yet is she thy companion, and the wife of thy covenant. And did not he make one? yet had he the residue of the spirit. And wherefore one? that he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth." Mal. ii. 14, 15.

Here, then, the object of purity is pointed out clearly; and what is it? that God might preserve a godly seed. Saint Paul says, "What, know ye not that he which is joined to an harlot, is one body? for two, saith he shall be one flesh—flee fornication. Every sin that a man doth is without the body: but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own." 1 Cor. vi., 16—20. And in the next chapter, he speaks of the same things, which Malachi does concerning a pure seed. "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy," vii, 14.

The legislators of all civilised nations have seen the necessity of sustaining these things, and, consequently, have generally passed very rigid laws for the protection of female virtue, and the support of the marriage contract. Hence, acts have been passed and enforced disinheriting those who were not born in wedlock. This has produced a salutary effect. Ministers of the various churches have also used their influence, in a great measure, in support of virtuous principles. These have had their influence in assisting to stem the torrents of iniquity. But, as the nations themselves have forsaken God, how can

they expect to stop this crying evil? For the very legislators who pass these laws, are, in many instances, guilty themselves. And when kings, princes, and rulers, corrupt themselves, how can they expect the people to be pure? for no matter how rigid law may be, corrupt persons will always find means to evade it. And, indeed, so far have these abominations gone, that it seems to be an admitted fact, that these things cannot be controlled; and although there are laws relating to matrimonial alliances, yet there are some nations called Christian, who actually give license for prostitution, and all the degradation and misery associated with it.

Nor are these things connected with the lower ranks of life. Wantonness and voluptuousness go hand in hand, and revel unchecked in courts, among the kings and nobles of the earth; the statesman, the politician, the merchant, the mechanic, the laborer, have all corrupted themselves. The world is full of adultery, intrigue, fornication, and abominations. Let any one go to the masked balls in the principal theatres in Paris, and he will see thousands of people of both sexes, impudently, shamelessly, and unblushingly manifesting their lewd dispositions. Indeed, debauch and wantonness bear fearful sway. Not to speak of the dens of abominations that exist elsewhere. London abounds with unfortunate beings, led on by example, seduction, and misery, to their fallen degraded condition.

The same thing exists throughout England, France, the United States, and, in fact, all nations. Hence, millions of youth corrupt themselves, engender the most loathsome diseases, and curse their posterity with their sin; who in their turn rise

up and tread in the corrupt steps of their fathers. Not to say anything of the thousands of lovely beings whom God designed for companions to men in time and in eternity, by whom to raise up a pure offspring; now corrupted, degraded, polluted, and fallen; poor miserable wretches, outcasts of society; insulted, oppressed, despised, and abused; led on from one degree of degradation to another, till death, as a friend, closes their miserable existence, and, ~~yet~~, without hope.

Thus, man that was made pure in the image of his Maker, that could stand proudly erect, as the representative of God, pure and uncontaminated, is debased, fallen, corrupt, diseased, and sunk below the brute creation; a creature of lusts and passions, and a slave to his unbridled appetite. I speak plain on this subject, and I do it, because it is a curse to the world, and God will have a reckoning with the nations for these things.

In vain, then, men legislate on these matters; the nations have corrupted themselves, and these things are beyond their control. Men must be governed by higher and purer motives than merely human enactments.

If the world understood its true position, and the eternal consequences to them and their seed, they would feel differently. They would feel that they were eternal beings; that they were responsible to God, both for their bodies and spirits, and nothing but a knowledge of man's fall and true position, and the developement of the kingdom of God, can restore man to his true position; bring again the order and economy of God, and place man in his natural position on the earth."

TEN LOST TRIBES OF ISRAEL.

Numerous and conflicting opinions and conjectures have been formed by the learned respecting the fate of the ten tribes of Israel. Not the least probable conjecture on this subject is the one which is so ingeniously supported by the author of a rare and curious work respecting the American Indians. We do not profess to give implicit credence to all the opinions of this author, but as many of the facts which he relates are curious, and some of them not generally known, we will present the most

remarable of them to our readers, and leave them to draw their own inferences.

It is distinctly and clearly foretold in many passages in the prophetic writings of the Old Testament, that the people of God, who once enjoyed special tokens of his favour, and lost them, as foretold by their great prophet and law-giver, in consequence of disobedience, will be restored to his favour, and regain the distinction they once enjoyed. If any confirmation of this sacred truth were requisite, it may be

obtained from the actual state of the Jews, the descendants of the two tribes of Judah and Benjamin, who are still living in a state of separation from all the nations among whom they dwell, and adhering strictly to the worship of their one and only God. They are dwelling amongst us, waiting for their redemption; and it is the firm belief of every Christian who has carefully considered the subject, that their day of salvation draweth near, and then shall they be united with us in the worship of our common Father and God. But why should this expectation be limited to the two tribes alone, and not embrace the other ten, who are all included in the general charter, and spoken of in the Scriptures in the plainest terms, and even called by their names? Are they not also to be recovered and restored, together with the just? Not the *scattered* and *dispersed* alone, but the *outcast* also shall return to the favour of the almighty, and to their own land. For, as Paul assures us, 'All Israel shall be saved.'

These tribes must therefore have an existence somewhere far from their brethren, who are *ignorant of them*, and *now acknowledge them not*. One of their own prophets has told us the way in which they departed from the land of their captivity. In the book of Esdras, their journey can be traced into a *land where no man dwelt*. And although, during the lapse of two thousand five hundred years, they have not been inquired after, they have not on this account perished from the earth. In the direction which the prophetic historian points out, as *a way of a year and a half's journey*, there is a passage to a wide land, *wherein they might wander* undisturbed from *sea to sea*. In that land, an immense population has been discovered, whose usages and customs are unlike those of any of the tribes and nations existing in Europe or Asia. These people live in tribes, with heads of tribes; they have peculiar and striking features, and have all a family likeness, though covering thousands of leagues of land; and have a tradition prevailing universally, that they came into that country at the north-west corner. They are a very religious people, and yet have entirely escaped the idolatry of the Old World. They acknowledge one God, the Great Spirit, who created all things, seen and unseen. The name by which this being is known to them is *Ale*, the old Hebrew name of God. He is also

called *Yehowah*, sometimes *Yah*, and also *Abba*. For this great Being they profess a great reverence, calling him the head of their community, and themselves his favourite people. They believe that he was more favourable to them in old times than he is *now*, that their fathers were in covenant with him, that he talked with them, and gave them laws. They are distinctly heard to sing, with their religious dances, *Hallelujah*, or *Praise to Jah*. Other remarkable sounds are uttered by them, as *shiln-yo*, *shiln-he*, *Ale-yo*, *he-wah*, *Yohewah*; but they profess not to know the meaning of these words, only that they learned to use them upon sacred occasions. They acknowledge the government of a Providence overruling all things, and express a willing submission to whatever takes place; they keep annual feasts, which resemble those of the Mosaic ritual:—a feast of first fruits, which they do not permit themselves to taste until they have made an offering of them to God; also an evening festival, in which no bone of the animal that is eaten may be broken; and if one family be not large enough to consume the whole of it, a neighbouring family is called in to assist. The whole of it is to be consumed, and the relics, if there be any, are burned before the rising of the next day's sun. There is one part of the animal which they never eat—the hollow part of the thigh; they eat bitter vegetables, and observe seven feasts, for the purpose of purifying themselves from sin; they have also a feast of harvest when their fruits are gathered in, a daily sacrifice, and a feast of love. Their forefathers practised circumcision, but, not knowing why so strange a custom was practised, they discontinued it. There is a sort of jubilee kept by some of them. They have cities of refuge, to which a guilty man, and even a murderer, may flee and be safe; for these beloved or sacred towns are never defiled by the shedding of blood. In their temples is a holy place, into which none may enter but the priest, and even he only on particular occasions. There he makes a yearly atonement for sin, dressed in a fantastic garb, which is an humble imitation of the High Priest's robes, with a breastplate, and other ornaments. He addresses the people in the *old divine speech*, and calls them the *beloved and holy people*. They have a succession of priests, who are inducted into office by purification and anointing. They had once a holy book, which, while

they kept, things went well with them; they lost it, and, in consequence of the loss, fell under the displeasure of the Great Spirit; but they believe they shall, at a future period, regain it, and they are looking for and expecting some one to come and teach them the right way. Their forefathers had the power of foretelling future events, and working miracles. They have an ark or chest, in which they keep their holy things, and which they carry with them to war. A person is appointed to carry it, called the priest for the war, who is especially purified by fasting, and taking a bitter drink; he has a *sagan* or helper. No other than these two dare to touch the ark, not even an enemy. It must not be placed on the ground, through fear of defilement, but upon a heap of stones piled up, or on a wooden stool provided for the purpose. All the males appear in their temples three times a year, at the appointed feasts, on which occasions the women and children do not form any part of the devotional body. Their temples are high places. Among the more civilized there were huge heaps of earth used as places of burial, as well as for temples, altars, and religious worship; to these they resorted when driven by an enemy, and there no quarter was either given or received. They say that God made the first man of clay, and breathed on him, and so gave him life. They have a tradition respecting a flood, in which all the inhabitants of the earth were drowned, except one family, which was saved in a large vessel, together with various animals; that a large bird and a small one were sent out from it—that the small one returned with a branch in his mouth, but the large one remained abroad. They speak of a confusion of tongues, when new languages were formed; and that men once lived till their feet were worn out with walking and their throats with eating. At one of their feasts, twelve beloved men are employed to construct a booth or tent of green branches, in which

they perform certain religious rites, erect an altar of twelve stones, on which no tool is allowed to be used, and on it they offer twelve sacrifices. This feast much resembles the feast of tabernacles. Some of them have *ten* men, and *ten* stones. At death, their beloved ones *sleep*, and *go to their fathers*; they wash and anoint the bodies, and hire mourners to shed tears and lament over them. In affliction, they lay their hand on their mouths and their mouths in the dust. They never eat unclean animals, and avoid with the greatest care everything that is considered as unclean. Time is reckoned by them in the manner of the ancient Hebrews, and their years begin at the same season. Their language contains an abundance of words similar to Hebrew, and it is generally constructed in the manner of that language. Their ancient works, erected at very remote periods, are of immense size and great extent, and afford convincing evidence that these people were by no means unacquainted with arts and sciences; they have a striking resemblance to the public works and vast structures of Egypt and of Palestine. The same hands might almost be supposed to have raised the pyramids of the Old and those of the New World—the same superstition to have marked their places of sepulture—and the same creed to have been the rule of their lives, both as to time and to eternity.

It is not to be supposed that *all* these remarkable usages, customs, and thoughts are found alike in all the parts of the same continent of America. Some of the fragments of an ancient system have been discovered in one place and some in another. But many of them, and especially those which most clearly show a striking resemblance between the customs and usages of the aborigines of America and those of the ancient Israelites, are found to prevail among many or all of the nations that have been best known.—*Hoggs Weekly Instructor*.

CORRESPONDENCE FROM FRANCE.

Liverpool, March 3rd, 1851.

Brother Richards,—Dear Sir,—As the readers of the *STAR* hail with pleasure the prospect of the advancement of the Redeemer's Kingdom on the continent, I hand you the following letter, which may not be devoid of interest to your numerous readers.

The writer, brother Bellanger, is a young Frenchman, whom I baptized in Paris some time ago. He had been educated at college, and prepared more particularly for another sphere; but being caught in the gospel net, and possessing a good spirit,

he was ordained to the office of a Priest, and went to the place of his birth to proclaim the great things of the Kingdom of God. He has met with much opposition, and in a former communication mentions, that a great many "*saintes sœurs*" (holy sisters) came to oppose him, and that they had entered a prosecution against him for selling bibles. He also states that "the justice of the peace desires for my own interest to see me leave my "commune," (or district,) saying that I am the more dangerous as they can find nothing against me."

I wrote to him, requesting him to make as little excitement as possible, but only to preach the truth, and God would be with him. I also sent brother De La Mere, who has been with us some time in Paris, a good brother and an elder of some experience, from Jersey, to assist him in his labours.

The following is a translation :—

JOHN TAYLOR.

Le Grand Lucé, le 24th Feb., 1851.

Well-beloved Brethren,—I have received your esteemed letter of the 19th inst., in which I rejoice that the hearts of some are being turned to the truth, and also that our well-beloved brethren at Paris all enjoy good health.

You leave it to my judgment relative to brother De la Mere's coming here. I believe it will be useful, yea, even very useful; for without having to complain of the assistance of the Lord, far from it, I feel myself very weak—the least of the servants of God, and fear much to incur the disgrace spoken of by St. James in the 1st chapter 26th verse, when I speak of God, for I feel so great and burning a desire to speak of him, and I know so little, that I would love to have a guide. Yesterday, four of us partook of the Lord's Supper, for three have been baptized, and there are others very well disposed. I have had persons visiting me constantly all the week, by companies of two, and from that to ten, twenty, and even thirty. Yesterday, my father's house was filled to overflowing, containing at least thirty persons, from half-past two until ten at night. It rained, but notwithstanding I was obliged to stand out of doors and preach to more than one hundred persons, who wanted to see and hear me. I notified them, that, perhaps, on the next Sunday, one of our brethren, brother De la Mere, would speak to them instead of myself. Our Ouré launched his thunderbolts from the pulpit against the doctrines we bring; but he is doing the very thing to cause them to spread far and wide, with the greatest rapidity. My congregation was composed of persons from a circle of about three miles, who had heard of me. The Catholic sisters came on Thursday with their school to see me, armed with their chaplets of beads and crosses to protect them from me. They were accompanied by a

number of other ladies, less afraid than they. * * *

You recommend me to keep quiet. God alone knows how quiet I am. Although for the last two months I have earned only 12 francs, I am tranquil, submissive, and resigned to the will of God, who prepares for me whatsoever seemeth Him good. All the magistrates know, for I have told them each personally, that I am fully resolved to administer baptism to whosoever asks it of me. God knows I am resigned to his will, and that I only spoke of my sojourn, not in France, but in Lucé, simply to provide myself with authority to sell the sacred books, according to the advice of M. Petit Pierre, who offers to use his influence with M. De Pressencé, if I wish to be a "Colporteur des Bibles," (seller of Bibles,) as he has before recommended. Engaged in our religion, I would not wish to do so, if the will of God did not have to be done before my own. Feeling my own weakness and unworthiness, I would rather follow my profession of conductor of public works, in the Valley or elsewhere; but I repeat, I am entirely submissive and resigned. I am constantly questioned about marriages and deaths, and am not able to answer. I saw yesterday the persons who caused me to speak to you of incomplete baptism, and as they did not repeat their questions, I did not mention it to them. They told me that for eight days they had had a horror of dying without a sufficient baptism; but they are not yet baptized.

I should be most happy to have a brother come here who is stronger than I, for the cause of God and my sake. The constant coming to me of the people promises much. I expect a visit from our sirs, the priests.

Love to all

— BELLANGER.

FROM THE GREAT SALT LAKE VALLEY.

The following communication made to the editor of the *Frontier Guardian* by a gentleman residing in the Great Salt Lake Valley, so fairly and faithfully represents the condition of nature in that wonderful abode of the Saints, that we feel it would wrong the readers of the *STAR* not to lay it before them. We are informed the author is not a member of the church, and regret being unable to give his name.—ED.

Great Salt Lake City, Sept. 10, 1850.

Elder Orson Hyde:

Dear Sir,—You inquire after the health of this Valley! You have seen its beauties of scenery, combining almost every element that can give attractions to the landscape; you have witnessed the mountain streams gushing into the Valley from all quarters, clear and sparkling as the rills that trickle down the mountains of Virginia or Vermont—washing the whole extent of the Valley, and ramifying through every field and garden. Supplying every dwelling of the city and country, for many miles, with the purest beverage that ever slacked the thirst of man, or washed God's footstool. You have breathed the pure mountain air and felt its invigorating embrace; you realize that, even Italy, has no purer atmosphere than that we breathe in the great Mountain Basin.

You have observed something of the richness of the soil, and the luxuriousness of the vegetable kingdom here. You have seen oceans of wheat waving in the distance as far as the eye can reach, each acre yielding the products of three in the best wheat growing districts in the States. The fields and gardens team with the richest productions of this latitude, in greater abundance than in any other locality with which we are acquainted. And those who have lived here for three years, not only believe the soil to be richer than Holland, and more productive than the famed alluvians of the Nile, but they believe the climate to be as healthy as any part of New England or the old world. And why should it not be? No vegetable matter remains upon the surface of the earth to undergo decomposition. No stagnant pools exist to generate miasma and engender *fever and ague, chill fever, bilious fever, &c.*, the various forms of which have rendered every part of the Mississippi Valley so objectionable. In all the Western States at least nine-tenths of all the diseases have an origin connected with the location; and indeed a large proportion of the remaining tenth grow out of these; but here we are clear of all

such influences. No diseases are known in these Valleys that observe periodicity, which is a characteristic feature of all miasmatic affections.

Here no man can shake with the ague. The goddess of health makes her home among the granite peaks which surround us, and the zephyrs she breaths o'er our valleys, kill away the pains and aches of old age, and the seeds of disease from those who came here afflicted from less favoured climes. All forms of chronic disease are here treated with greater success than in any other American location. Many very old people who came here labouring under disease, hoping only to be buried among their own people, have, as if by magic, entirely regained their health, and seem to be living in the vigour and bloom of a second youthfulness.

The mineral waters of this region are most varied, and valuable in a medical point of view, and afford a rich field for future investigation. The various springs surrounding this city, afford water of every temperature from 36 to 212 degrees Fahrenheit. One of these springs, the water of which stands, winter and summer at about 92 degrees of temperature, has been conducted by pipes, to a large and commodious building in the North part of the city for the purpose of public baths, constituting one of the greatest luxuries known in any country. These will doubtless add much to the health and comfort of the city, as the waters can at any moment be used at any temperature you please.

The most astonishing spontaneous cures ever known, may be reported from this Valley. Thousands of cases of hopeless disease throughout the States would here get well without the least medical treatment, unless it be called treatment to breathe this pure air, bathe in these limpid streams and drink from these medicated springs prepared by the *Great Chemist*, who mingles the elements and whose wisdom presides over the destiny of matter.

The Latter-day Saints' Millennial Star.

MARCH 15, 1851.

THE SHIP "OLYMPUS," Captain Wilson, having been detained by adverse winds left the river on Tuesday morning, the 4th instant, having on board in the company of the Saints, 245 souls, under the presidency of Elder William Howell. Among the number of passengers in this company, we would mention the names of Elders William Henshaw, who first preached the Gospel of the last dispensation in South Wales; Thomas Smith, late of Northampton, in the Bedfordshire conference; and Thomas Bradshaw of Woolwich, in the London conference. These brethren have made an extensive acquaintance with the Saints of different conferences in this nation, and very many will cherish their memories with gratitude, for having been the means of opening their eyes to an understanding of the truth. The joy and comfort which prevailed in the midst of the company on shipboard during their detention, became proverbial in the town. May they have as cheerful times during their entire passage.

With the departure of the "Olympus," closes our emigration season, as it is not deemed prudent to send out companies to New Orleans after about the first of March, until the first of September, on account of the sickness of that climate during the summer season.

THE FRENCH, ITALIAN, AND DANISH MISSIONS, we are happy to state, are each of them, moving forward with a degree of prosperity which is truly cheering. Elders Taylor and L. Snow, arrived in Liverpool from their fields of labour last week, in good health and spirits. Elder Taylor had been expecting to return to the Salt Lake Valley the present season; but this champion of truth can not feel satisfied to return to his home, until he shall have published the Book of Mormon in the German language, as well as the French; and established the Church in some portion of the Confederacy. He is about to enter upon that portion of his labors directly, and intends to procure the translation and publication of that Sacred Record during the ensuing summer, while the fire of the Lord that is now kindled in France shall spread abroad its gracious and powerful influence in the midst of that nation.

Elder Erastus Snow writes from Copenhagen, (Denmark,) dated February 19th, that one half of the Book of Mormon is in print, and the other half will be, he thinks, in May; the elders there meet with sufficient opposition to keep up a lively interest, and about two hundred have been baptized; among the number are two Icelanders, who were soon to start for Iceland with the gospel.

Elder Lorenzo Snow has succeeded in publishing two pamphlets in Piedmont, Italy, which are being actively circulated by Elder Woodard in that vicinity; and by Elder Stenhouse in Switzerland.

A spirit of inquiry is abroad to considerable extent. This mission has been attended with much care and solicitude; many have felt that labors bestowed in that country would prove futile and unavailing, that doctrines of present revelation would not be able to obtain credence with that people; but Elder Snow is resolute in his purpose of establishing the Church of Christ in those countries, upon the most substantial basis—the Rock of Revelation. He is about to commence the translation and publication of the Book of Mormon in the Italian language immediately, with a view to

push it on vigorously until its completion. This work once published in the Danish, Italian, French, and German languages, and the Church established in each of those nations, the people of nearly all the States situated on the Western coast of the Eastern Continent may become familiar with the doctrines of the gospel, as revealed by the Prophet Joseph, in their own tongues in which they were born.

JUST in time for the present number of the STAR, we are favoured, by Elder Lorenzo Snow, with the following soul-stirring account of the work of the Lord in Italy, which will cause the heart-strings of every Saint to vibrate with celestial tones of praise and thanksgiving to Zion's God for His blessings to His people in Piedmont. "The veil over Italy has begun to burst,"—the Alpine hills have begun to reverberate the tidings of salvation, the gift of the Holy Ghost, to those who have wandered long in darkness—and the sound of their cheering congratulations, in the New Covenant of life, has reached our ears. They speak like Saints. Their bosoms already burn with love, and fellowship, towards their brethren in other lands. The aged, that has almost numbered his threescore and ten, scarcely expecting to behold his brethren, generally, on earth, hopes to embrace them in the resurrection not afar off; indeed, the spirit of the Gospel seems to pervade their minds richly, as their several salutations fully bespeak; which, also, witness the purity and faith of those who have sown this seed in their hearts.

Whenever we have meditated upon the subject of the Italian Mission, it has been accompanied with the utmost assurance, that the word of the Lord must take a deep and powerful root in that land; that a host of the seed of promise are wandering there, till the light of Revelation shall shine upon them; and we are constrained to say, the day is near, when the Gospel tidings will roll among the people of those countries, with a rapidity, and power, fully equal to the most sanguine desires which its ministers *dare* entertain.

We feel to salute our brethren of "Valleé de Luserne" in the love, and the fellowship, of the Holy Spirit. Should our little STAR reach them, they may be assured of the daily prayers of thousands in their behalf, that the goodness and mercy of our Heavenly Father may abound unto them, more and more, through our Lord Jesus Christ, and the manifestations of his Holy Spirit; that the light which has now dawned upon their path, may grow brighter and brighter, through obedience to the precious instructions which they will receive from Elder Woodard. The *ruse-de-guerre* by which he "got rid of the chaff while the good grain remained," evinces his possession of "that wisdom which is from above, and which is profitable to direct." We hope, ere long, to get similar tidings from Elder Stenhouse in Switzerland.

GLAD TIDINGS OF GREAT JOY.

MORE BAPTISMS IN ITALY.

La Tour, Valleé de Luserne, Piedmont, Italy.

Dear President Snow,—I am happy to inform you that the brethren and sisters in Italy are all well, and send their salutations to you, with the request that you will also salute the churches in England for them.

On the 24th February, two young men

presented themselves for baptism. It rained and snowed amain, and the atmosphere was so dense that we could not see distinctly a little way a-head. But as we descended towards the Angrogna river a singular scene was presented—the clouds suddenly rent asunder, as if they had

been a piece of paper, and the side of mount Brigham was visible in a moment from the top to the bottom. I exclaimed, the veil over Italy has burst, and yet at the instant I knew not what I was saying. I stood paralyzed with the magnificent views which opened on every side; then with a prayer to Israel's God, we entered the stream.

In the evening a congregation assembled and I commenced preaching; but the devil entered into some who had been resisting the truth, and I saw that he had got firm hold, and my words seemed to be wasted on the assembly, through the presence of such a deadening and defiling influence. I therefore stopped short, and sat down after giving an intimation that every body might go where they liked. By this means I got rid of the chaff, while the good grain remained. I then recommenced preaching, and the power of God rested upon us. Many a tear rolled down those weather-beaten faces. The next day I baptized ten persons; they are not the rich and noble, but you shall judge them by their own language, as they have each given me a line to send to their foreign brethren. They are as follow:—

1 May we meet when the earth is renovated.

2 Pray for a young sister who wishes to grow in grace.

3 Absent in body, but united in spirit.

4 Hallelujah, for the Lord hath remembered his people.

5 If we do not meet in these bodies, may we embrace each other in the resurrection. (This is from a brother who is 62 years old.)

6 In the midst of weakness I hope for strength.

7 Pray for a poor brother.

8 May we be crowned with glory when the world is judged.

The other brethren and sisters have sent the following:—We thank our heavenly Father that we have begun to walk in the pathway of a new and endless life.

One brother, who is a firm believer in the "Voice of Joseph," I have advanced as an elder. Five months ago he was requested to take the office of elder in the Waldensian Church. This he refused.

Please address my letters as usual, but add "Poste Restante." I do not see an opening at the present moment, but I believe the Lord will enable me to be independent of the hotel, and by that means I shall know more as to the true character of the inhabitants.

Remember me to sister Woodard, and all friends whom you see in your travels.

All kinds of calumny and petty persecution are brought into use. The devil is not idle here, and sometimes he tells the truth.

Yours in the new and everlasting covenant,

JABEZ WOODARD.

Feb. 26th, 1851.

THE FIRST PART OF THE BOOK OF GENESIS,

AS RENDERED BY JOSEPH SMITH, FIRST PROPHET, SEER, AND REVELATOR, TO THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

And it came to pass that the Lord spake unto Moses, saying, Behold, I reveal unto you concerning this heaven, and this earth; write the words which I speak. I am the beginning and the end, the Almighty God; by mine Only Begotten I created these things; yea, in the beginning I created the heaven, and the earth upon which thou standest. And the earth was without form, and void; and I created darkness to come upon the face of the deep; and my spirit moved upon the face of the waters; for I am God. And I, God, said, let there be light, and there was light; and I, God, saw the light, and the light

was good. And I, God, divided the light from the darkness: and I, God, called the light day, and the darkness I called night, and this I did by the word of my power, and it was done as I spake; and the evening and the morning were the first day.

And again, I, God, said, let there be a firmament in the midst of the waters, and it was so, even as I spake; and I said, let it divide the waters from the waters, and it was done; and I, God, made the firmament, and divided the waters, yea, the great waters under the firmament, from the waters which were above the firmament, and it was so even as I spake

and I, God, called the firmament heaven; and the evening and the morning were the second day.

And I, God, said, let the waters under heaven be gathered together into one place, and it was so; and I, God, said, let there be dry land, and it was so; and I, God, called the dry land earth, and the gathering together of the waters called I the seas; and I, God, saw that all things that I had made were good. And I, God, said, let the earth bring forth grass, the herb yielding seed, the fruit tree yielding fruit, after his kind, and the tree yielding fruit, whose seed should be in itself upon the earth, and it was so even as I spake; and the earth brought forth grass, every herb yielding seed after his kind, and the tree yielding fruit, whose seed should be in itself, after his kind; and I, God, saw that all things which I had made were good; and the evening and the morning were the third day.

And I, God, said, let there be lights in the firmament of the heaven to divide the day from the night, and let them be for signs, and for seasons, and for days, and for years; and let them be for lights in the firmament of the heaven to give light upon the earth, and it was so. And I, God, made two great lights; the greater light to rule the day, and the lesser light to rule the night, and the greater light was the sun, and the lesser light was the moon; and the stars were made even according to my word. And I, God, set them in the firmament of heaven to give light upon the earth, and the sun to rule over the day, and the moon to rule over the night, and to divide the light from the darkness; and I, God, saw that all things which I had made were good; and the evening and the morning were the fourth day.

And I, God, said, let the waters bring forth abundantly every moving creature that hath life, and fowl which may fly in the open firmament of heaven. And I, God, created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and I, God, saw that all things which I had made were good. And I, God, blessed them, saying, be fruitful, and multiply, and fill the waters in the seas; and let fowl multiply in the earth: and the evening and the morning were the fifth day.

And I, God, said, let the earth bring forth the living creature after his kind, cattle, and creeping things, and beasts of the earth after their kinds, and it was so: and I, God, made the beasts of the earth after their kind, and cattle after their kind, and every thing which creepeth upon the earth after his kind; and I, God, saw that all these things were good. And I, God, said unto mine Only Begotten, which was with me from the beginning, let us make man in our own image, after our likeness; and it was so. And I, God, said let them have dominion over the fishes of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them. And I, God, blessed them, and I, God, said unto them, be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fishes of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And I, God, said unto man, behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which shall be the fruit of a tree yielding seed; to you it shall be for meat; and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein I grant life, there shall be given every clean herb for meat; and it was so, even as I spake. And I, God, saw every thing that I had made, and, behold, all things which I had made were very good; and the evening and the morning were the sixth day. Thus the heaven and the earth were finished, and all the host of them.

And on the seventh day I, God, ended my work, and all things which I had made; and I rested on the seventh day from all my work, and all things which I had made were finished, and I, God, saw that they were good, and I, God, blessed the seventh day, and sanctified it; because I had rested from all my work which I, God, had created and made.

And now, behold, I say unto you that these are the generations of the heaven and of the earth when they were created, in the day that I, the Lord God, made the heaven and the earth, and every plant of the field before it was in the earth, and every herb of the field before it grew

For I, the Lord God, created all things, of which I have spoken, spiritually before they were naturally upon the face of the earth. And I, the Lord God, had created all the children of men; and not yet a man to till the ground, for in heaven created I them; and there was not yet flesh upon the earth; neither in the water, neither in the air; but I, the Lord God, spake, and there went up a mist from the earth, and watered the whole face of the ground. And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, the first flesh upon the earth, the first man also: nevertheless, all things were before created; but, spiritually, were they created and made according to my word. And I, the Lord God, planted a garden eastward in Eden, and there I put the man whom I had formed. And out of the ground I, the Lord God, made to grow naturally, every tree that is pleasant to the sight of man; and man could behold it. And they became also a living soul. It was spiritual in the day that I created it; for it remaineth in the sphere which I, God, created it in, yea, even all things which I prepared for the use of man; and man saw that it was good for food. And I, the Lord God, placed the tree of life also in the midst of the garden, and also the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. And I, the Lord God, called the name of the first Pison, and it compasseth the whole land of Havilah, where there was created much gold; and the gold of that land was good, and there was bdellium and the onyx stone. And the name of the second river was called Ghihon: the same was it that compassed the whole land of Ethiopia. And the name of the third was Hiddekel; that was it that goeth towards the east of Assyria. And the fourth river was Euphrates. And I, the Lord God, took the man, and put him into the Garden of Eden to dress it, and to keep it. And I, the Lord God, commanded the man, saying, of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it; nevertheless thou mayest choose for thyself, for it is given unto thee; but, remember that I forbid, for in the day that thou eatest thereof thou shalt surely die. And I, the

Lord God, said unto mine Only Begotten, that it was not good that the man should be alone; wherefore, I will make a helpmate for him. And out of the ground I, the Lord God, formed every beast of the field, and every fowl of the air; and commanded that they should be brought unto Adam, to see what he would call them: and they were also living souls, and it was breathed into them, the breath of life: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a helpmate for him. And I, the Lord God, caused a deep sleep to come upon Adam, and he slept: and I took one of his ribs and closed up the flesh in the stead thereof; and the rib which I, the Lord God, had taken from man, made I a woman and brought her unto the man. And Adam said, this I know now is bone of my bones and flesh of my flesh: she shall be called woman because she was taken out of man. Therefore shall a man leave his father and mother, and cleave unto his wife: and they twain shall be one flesh: and they were both naked, the man and his wife, and were not ashamed.

And I, the Lord God, spake unto Moses, saying, that Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying, behold me; send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it: wherefore give me thine honour. But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me; Father, thy will be done, and the glory be thine for ever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I the Lord God, had given him, and also, that I should give unto him mine own power, by the power of mine Only Begotten; I caused that he should be cast down, and he became Satan, yea, even the Devil, the father of all lies, to deceive, and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice. And now the serpent was more subtle than any beast of the field which I, the Lord God, had made. And Satan put it into the heart of the serpent, for he had drawn away many after him, and he sought also to beguile Eve,

for he knew not the mind of God: wherefore, he sought to destroy the world, yea, and he said unto the woman; yea, hath God said ye shall not eat of every tree of the garden, (and he spake by the mouth of the serpent); but of the fruit of the tree which thou beholdest in the midst of the garden, God hath said ye shall not eat of it, neither shall ye taste it, lest ye die. For God doth know that in the day ye eat

thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it became pleasant to the eye, and a tree to be desired to make her wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they had been naked.

THE DISCOVERY OF ANCIENT RUINS IN NORTHERN CALIFORNIA.

Having promised you the earliest information relative to any discoveries of interest to the antiquarian that we might make while exploring, for this purpose, the hitherto unknown countries of northern California and New Mexico, I hasten to give you, and through you to the world, an account of the actual existence of the ancient ruins, which, whether it regards their immense extent, or the size and grandeur of a single structure, have no equal on the face of the globe; and compared with which the ruined temples and edifices of Southern Mexico and Yucatan, discovered by Stephens and other travellers, dwindle into the most minor insignificance. And even the largest of the Egyptian pyramids, however vast, is but a child's toy in comparison to the chief structure of this group of mighty ruins; and which has, and probably ever will remain, an enduring memento of a race of men, inhabiting this continent long anterior to the time that divine revelation, or the book of Genesis gives as the period of the creation of the world. However startling the assertion may appear to a large majority of the christian world, there is the most incontrovertible evidence exhibited in the symbolic writings and inscriptions upon every part of these now dilapidated monuments, of their having existed from before, and during, and even long after the general deluge, admitting such an event to have taken place. But the most interesting as well as satisfactory record as yet deciphered from the numerous hieroglyphics that every where abound, is a savage and cruel people from the north and east, making a slow but sure conquest of the beautiful land, waging a war of extermination, sparing no captive. But of this as well as

their general history from a remote antiquity, I will give you in a series of letters, and as fast as we can satisfactorily and correctly translate it. I will say however, in addition to the foregoing, that the writings, as we call them, are entirely made up of pictures, symbols, or hieroglyphics, requiring the most careful, close, and laborious attention, investigation, and comparison, in order to trace both backward and forward from a certain period the connection that exists between them. For, unlike anything heretofore discovered on this continent, or indeed in the whole world, we here have presented to our views, as we now firmly believe, the unbroken history of a people that existed not only for a great length of time since the building of the Egyptian pyramids, but contemporary with them, and what is more wonderful still, far back, and yet still farther into the mazes of antiquity. For not only do we find the characters so common to all the ruins of Central America, but tracing them back, without as yet knowing precisely their import, we reach by progressive though receding steps a period when they were identical with, and purely the Egyptian hieroglyphic, easily deciphered and as easily understood. But on arriving at this period, we find these also, taking their rise or having their origin in other characters or symbols as far removed from the more common Egyptian hieroglyphics, as are the characters the last in use by this highly intelligent but extinct race, and yet as clearly connected as is the now written though gradually changed language of the last ten centuries.

Permit me here to make a single digression. You recollect the strong belief I entertained and expressed to you, of the existence somewhere on the American

Continent, if not totally obliterated by the corrodings of time, of the works of a people, which, if a record could be obtained, would carry us back to a period in the age of the world of which all history is silent. My predictions were based upon the light obtained by the recent examination of the interior of a newly discovered pyramid in lower Egypt, which for ages has remained unknown, from having been entirely buried beneath the sands of the desert. There, in one of its hidden recesses, upon a table of imperishable stone, is the record of the existence of a country beyond the most distant islands of the eastern seas, inhabited by a numerous, happy and highly intelligent people, and from whom the mysteries of writing by symbols, and a knowledge of the arts and sciences, had been obtained. And never was prediction or conjecture more amply verified. America must be that country beyond the eastern seas; and though its numerous and happy people are all gone, and century after century of storm and sunshine, earthquake and convulsion, and the spoiliations of succeeding races of barbarious men have passed over it, yet all combined has not been able to blot out the evidences of their superior learning and skill in architectural science, as exhibited in the numerous and vastly magnificent structures, scattered here and there over a large part of Central and Northern America; and the veil of obscurity that has been so long wrapt around these relics of an unknown people, seems to be drawn aside, and an era in the world's history introduced, of which, though, with all the accumulated learning of centuries, we know nothing. But I will speculate no further in relation to the existence, much less the origin, or final fate, of this now extinct people; but will leave it, to be brought out by a careful investigation of the records they themselves have left, for the admiration and study of us, and succeeding ages. I will now endeavor to give you a somewhat minature description of the location and vastness of these ruins; though language as I am capable of using it is utterly inadequate to convey a proper idea of the same. Without dwelling for a moment upon the common-place incidents of a voyage at sea, we reached on the 8th May, the entrance to the Gulf of California, and in five days more were at anchor in a small bay, on the north-eastern side of the island Ignacio, situated about 35 miles south of the

northern extremity of the gulf. This island, fifty miles in length from north to south, and from 10 to 20 in width, is one of great beauty and fertility, abounding in nearly every production common to the northern limit of the torrid zone, and inhabited by a few indolent, half civilized, and mixed race of the Spaniard, Indian, and Negro. During a three days' stay upon the island our crew engaged in taking in water and fruits, we made a stroll of several miles into the interior, with a view of seeing what the people on the island have from time immemorial called "The city of the Dead World." By an easy ascent over a beautiful country, covered with every possible variety of forest timber, with here and there the residence of some miserable Mexican half breed, we reached the summit of an elevated table of land, extending to the south and west in trees, and piles of stones innumerable, and in every form and position imaginable. For the most part, however, the blocks are from ten to fourteen inches square and from fifteen inches to five feet in length, but many of them broken in numberless fragments, and lying in ridges from three to fifteen feet high, and forming enclosures of every conceivable shape and size; but the greater part about forty feet square, while some were sixty, eighty, and even one hundred feet, with ridges of the same material crossing their centres, at right angles. Near the centre of the plain is an immense mound or pyramid of loose stones, two hundred feet square at its base, and forty feet high, having an irregular crater or basin in its top fifteen feet deep. Surrounding this pyramid, 140 yards from its base, in a perfect circle, and at equal distances from each other, are seven circular ridges of the same everlasting loose and broken fragments of stone 60 yards in circumference at their base on the inner side, with an average of 20 feet in height. In the centre of each is a conical mound of the same material, and about the same height, with one exception, and this is the only instance where anything like a perfect wall remains visible amid this vast assemblage of unmeaning ruins. In this is a round solid column of masonry, 36 feet high, 30 feet in circumference at the surface, with an accumulation of stone about its base eight feet high, that must have, at some greatly remote period, fallen from its top. And here it stands worn and furrowed by the

lapse of centuries, without so much as a picture or figure of any description, to tell the tale of its rise, its glory, or its ruin. There can be but one opinion, however, in relation to this plain and its singular remains. Covered as it is, with a luxuriant growth of grass and flowers, with forest trees of great age, here and there interspersed, as often within the enclosures as without, and the fact that all tradition teaches that it was always so, clearly proves its great antiquity. That it was the abode of men possessing a knowledge of the arts far superior to the present race of Indians, or their ancestors, and that these ridges and mound of stones, with scarcely the appearance of earth intermixed, are the fallen walls of their habitations,—none can look upon them and for a moment doubt. But by whom, or when these millions of regularly shapen stones were carved from the mountain's side some five miles distant, conveyed and erected into stately edifices, which have long since lost even the semblance of human habitations, it is impossible to determine; for never were ruins so utterly barren of all record of their own history as these.

Returning on board the ship, we reached the mouth of the Rio Colorado, early on the morning of Thursday the 17th, and slowly moving against the current, before noon of the same day were nearly opposite the little town of Revilla, once known as San Pablo, where, after bidding adieu to our worthy captain and crew, we embarked on board the long boat, and were soon safely landed on a beautiful beach a short distance below the town. People of both sexes, of every grade of color, and in great numbers flocked around us, wondering at the causes of our sudden desertion by the boat's crew and vessel, which, on the return of the boat, immediately dropped down with the current, and was soon lost to our sight. Having a sufficient knowledge of their language to be understood without difficulty, we were not long in gaining comfortable quarters. Revilla is situated on the eastern bank of the Colorado, fifteen miles below its confluence with the Rio Gila, and contains about 1300 inhabitants, mostly Mexicans, or Spanish, with a strong cross of the Indian and negro blood. There is nothing in or about this place to distinguish it particularly from other Mexican towns along the coast.

After eight days spent in making the

necessary arrangements for our journey, procuring a large canoe and its equipment with provisions for five men for sixty days, obtaining all the information possible, relative to the different localities, and the "God bless you" of the old priest, we embarked with our two half Indian half Mexican guides (as well as half brothers) as oarsmen, upon the deep strong current of the Colorado. Keeping near its eastern bank to avoid the resistance of its now more than usually rapid current, slowly moving up one of the most beautiful rivers in the world, through a luxuriant and delightful country, we reached a little before sunset the mouth of the Gila River, now the boundary between the States and Mexico. Crossing to the northern shore we passed the night at the residence of a Mexican of considerable influence, among his own people as well as the Indians, for more than two hundred miles along the vallies of the Colorado and Gila. With much of the proud Castilian in his manner, he was nevertheless, frank, communicative, hospitable, and intelligent; and learning the object of our visits to the vallies, insisted upon our going with him, the next morning, a distance of three miles or more to the north and east, to examine some ruins, which on some accounts (though not as extensive as those of the "City of the Dead World," already described, and with which he was familiar), he believed to be the most remarkable of any yet discovered. Early on the following morning—having fortified ourselves with an excellent breakfast of coffee, beefsteak, and sweet potatoes—we were mounted, each upon an unshod, though fleet and easy horse, and making our way at a rapid pace, over a country of gently rising acclivities, covered with perpetual verdure, with here and there a group of giant trees, soon reached the border of a lofty elevation, or table of land, commanding an extensive and magnificent view of the valleys of both rivers, and gently rising rolling country on the west of the Colorado. Here upon a natural elevation, or an immense artificial mound, that rises with an easy grade, at least thirty feet above the level of the surrounding plain, stands the monument of a people, the memory of whom had passed away, long ere tradition had taught their savage conquerors, by song or dance, to record the history or story of their existence.

(To be continued.)